

READ THIS ONLY AFTER GOING THROUGH THE MATERIAL GIVEN IN BASIC KNOWLEDGE

QUOTATIONS OF ENGLISH MEN ABOUT VEDAS

Lord Morle declares-

What is found in the Vedas exists nowhere else.

Accepting the Vedas as true science American lady Wheeler Vilox writes-

We have all heard and read about the ancient religion of India. It is the land of the great Vedas-the most remarkable works containing not only religious ideas for a perfect life, but also facts which all the science has since proved true. Electricity, Radium, Electrons, Airships all seem to be known to the seers who found the Vedas.

W.D. Brown expresses his following comments on Vedic Religion-

'It (Vedic Religion) recognizes but one God. It is a thoroughly scientific religion, where religion and science meet hand in hand. Here theology is based upon science and philosophy.

American scholar Thyoro explained importance of Vedas in following words-

What extracts from the Vedas I have read fall on me like the light of a higher and purer luminary which describes a loftier course through a purer stratum-free from particulars, simple, universal, the Vedas contain a sensible account of God.

Renowned Irish poet and philosopher Dr. James Cuzon write in their book- Path to Peace-

On that (Vedic) ideal alone, with its inclusiveness which absorbs and annihilates the causes of antagonisms, its sympathy which wins hatred away from itself, it is possible to rear a new earth in the image and likeness of the eternal heavens.

Prof. Paul Theema of Ubnigan university said in his presidential address in 26th International Congress of Orientalists -

The Vedas are noble documents-documents not only of value and pride to India but to the entire humanity because in them we see man attempting to lift himself above the earthly existence.

Renowned Parsi scholar Fardoon Dada Chanji writes about greatness of Vedas-

The Veda is a book of knowledge and wisdom com-prising the Book of Nature, the Books of Religion, the Book of Prayers, the Book of Moralas and so on. The word 'Veda' means wit, wisdom, knowledge and truly the Veda is condensed wit, wisdom and knowledge.

French scholar Jeckliyat writes in his book- The Bible in India -

Astonishing fact! the Hindu Revelation (Veda) is of all revelations the only one whose ideas are in perfect harmony with Modern Science as it proclaims the slow and gradual formation of the world.

Christian Father Moris Filip accepts Vedas to be the knowledge of God and writes-

The conclusion, therefore, is inevitable viz, that the development of religious thought in India has been uniformly downward, and not upward, deterioration and not evolution. We are justified, therefore, in concluding that the higher and pure conceptions of the Vedic Aryanas were the results of a primitive Divine Revelation.

J.Mascaro gave words to his thoughts as—

If a Bible of India were compiledthe Veda the Upanishads and the Bhagvad Gita would rise above the rest like Himalayas of the spirit of man.

GENERAL

- Sun does not shirk its work. So, shouldn't we. Getting inspiration from Sun, we should do all our work incessantly. And remove all the darkness of ignorance. For thinking of removing the darkness of ignorance, we must first become the light-house of knowledge.
- The word 'Yaj' does not mean 'Havan' only but it refers to all actions done with the complete knowledge for the welfare of others. 'Havan' connotes 'Yaj' only symbolically. One of the good things, we learn from 'Havan' is giving what we have for the welfare of others with pleasure. Actually, if a doctor is helping his patients for their welfare only to the best of his knowledge, he is performing 'Yaj'. Similarly if a teacher is giving knowledge to his pupils to the best of his ability, he is doing 'Yaj' and likewise. If all the people succeed in bringing their actions in the category of Yaj, then there can not remain any scope for misery.
- if we are to summarise whole of 'Dharm' into one word, then that word is 'Ahinsa'. For earning Punaya, everyone will like to follow the path of 'Ahinsa'. For that let us know / understand the meaning of this term. 'Ahinsa' refers to 'not bringing pain' to any other without a justifiable reason just for the pleasure of our senses (Here, 'Man' is included in our senses) e.g. killing an enemy by a soldier is 'Ahinsa'. Now, let us expand this term to know its subtle meaning. The act of not knowing about God, his soul and nature can not be called 'Ahinsa' because this act of ours is just for the pleasure of our senses including 'Man'. By not knowing the truth of these three, we are harming or

bringing pain to the society we live in, although it may be unknowingly. All our actions are rewarded whether they are done knowingly or unknowingly.

-It is really painful to go through the process of birth. In the womb, soul has to live amidst scorching heat, bad odour etc. Today, we just cannot think of going to similar environment. But, we repeat this process of birth time & again forgetting this painful process. We (souls) experience a lot of pain while coming into this world.

-Like a man sitting on a mountain-top sees the others, who live on the foot-hill dying of flood etc., and feels himself safe, in the same way a person, who has started moving towards God feels himself lucky enough on seeing the others, who are totally engrossed in the world, leading a painful life.

-There is a notion that persons, who worship God on their own without a teacher fall prey to several physical & mental ailments. There are certain people who consider stillness of thought process of their 'Man' as meditation. But it is wrong. Such people, who forcefully keep stilling the thought processes of their impure 'Mans', get the fruit of their such actions in accordance with the impure thought processes of their 'Man'. But the persons, who concentrate the thought processes of their 'Man' on God, never face a loss.

-Sun rises & sets at a pre-decided time. All celestial bodies move around the other celestial bodies in a pre-defined orbit & at a fixed speed. On this Earth, mountains rivers, oceans, innumerable varieties of vegetation etc. and beneath this Earth great treasures of different minerals, coal, gold, diamonds etc. are all have been created by God. All these move in a systematic order. Everything of this world is systematic. Likewise, life of man too is systematic.

-Sanskaras refer to systems by which qualities of a thing are improved. Before cooking of a vegetable etc. washing, cutting etc. can be called sanskaras of it (vegetable etc.) as these processes improve the qualities of vegetables. No

one can call the processes of washing & cutting of vegetables meaningless. Likewise, Rishis have suggested certain sanskaras or processes for improving the quality of life of man. Without sanskaras or education man is nothing more than an animal or a weight-carrying donkey. If we want development in our lives, we must perform the right sanskaras (not performing mere rituals) at the right time.

-People think that gold is worn by making different ornaments of it but actual gold is 'jyoti' or 'tej', which on wearing in different parts of the body makes the owner really powerful & great.

-Nachiketa-Opulence never brings peace. Desire to have more & more money never ends. One may become a king, there may be mountains of gold & silver, there may be huge piling up of diamonds, even then, all these things end one day and one goes from this world empty handed. I do not want the things which are bound to end.

-Man has to decide between two paths. One is 'shrey marg' i.e. the path for the welfare of man. This path is full of drenches, hurdles, difficulties, downs. This path lacks all sorts of comforts. The other path is 'prey marg' i.e. good-looking path. This path is full of all sorts of comforts. Moving on this path brings destruction of man. The reason of increasing miseries in the world is most of the persons have chosen 'prey marg'.

-There is increasing mentality amongst us that white skin is better. This is a completely wrong notion. Colour of the skin in no way affects one's qualities, knowledge, behaviour etc. The literate people should always keep it in mind. Better would be if we include this topic in our elementary education. This will help in bringing the right mentality in our future generation.

- It is talked of that circumstances become cause of fall of great yogis. But it is not true. Fall is possible only of that person, who does not possess vivek and

any person devoid of vivek can not be called a yogi. It is similar as a baked seed (a seed having had company of heat) can not ever germinate and seeds which germinate prove that they have not been baked. As such, it is wrong to say that yogis can ever fall.

- 'Tap' is very necessary for spiritual development because without 'Tap' 'Man' can not be controlled (better word is channelized). But how can 'Man' be controlled by torturing body? 'Man' and 'Man' only is responsible for all sorts of ills. Body's fault lies in blindly following the commands of 'Man'. As such, for commitment of ills 'Man' and not the body should be punished. Torturing body can never be 'Tap'. 'Tap' is always a source of inner peace of soul.

- Just because of saying of a particular person, any belief of a religion does not happen to be true. If because of sayings of a person, we commit any sin then the fruit of that sin is to be borne by us only. No person, however great he may be, can save us from bearing the fruits of our ill deeds.

- It does not affect the entity of God in any way, even if a person starts calling himself God and people because of their ignorance or fear of that person start worshipping him as God. God was, is and will be ruler of all irrespective of the deeds of persons. No one has or will be able to escape from the systems of God. All persons are alone on their eternal journeys. It does not affect any person whether all the people of the world accept his religion or all the people accepting his religion vanish from the world. We come alone in this world and one day will go alone from the world. After death, who knows whether his religion is alive or not. Actually, religion refers to sects like Hindu, Muslim, Christian, Sikh etc. and not to 'dharm' as is often understood. 'Dharm' of a person cannot be more than one. Actually, nature of soul is unchangeable.

- From God, souls are free to accept whichever religion they like. Welfare of a soul lies in accepting only true beliefs of a religion. To accept a belief of a

religion merely for the reason that soul has taken birth in that religion and his ancestors had accepted particular beliefs, is very wrong. If our ancestors did not have eyes, then should we make ourselves eyeless? We can not know the circumstances in which they accepted particular beliefs. It is very much possible that our ancestors had accepted particular beliefs because of ignorance, influence of others or fear of someone more powerful. To waste this human body in protecting / sheltering the wrong beliefs of our ancestors is very unintelligent. Our welfare lies in abandoning wrong beliefs and following true beliefs. Now, how can one know which beliefs of a religion are true and which beliefs are false? Method is very simple. Let every belief pass through logic and rationality (vivek). In the beginning, our vivek may tell a wrong belief as true or a true belief to be false. Even then to accept our vivek or give preference to our vivek to that of others develops our vivek. And soon our vivek reaches a state where it can discriminate between a true belief and a wrong belief.

-Every relation of this world starts with blending of soul with a body and finishes with un-blending of the soul with the body. A person, who because of his attachment with his relatives accepts their beliefs without trying to know which of them are false and which of them are true destroys not only his present life but also his next life.

-Certain people believe that

- (i) God created all the enjoyable things of the world.
- (ii) God has restricted human beings from receiving the pleasure of these enjoyable things.

Logically thinking, how is it possible that on the one hand, God creates all the pleasurable things for souls and on the other hand, He does not allow the souls to receive pleasure of these things. These people give the plea to this

objection that by restraint of God, it is meant that to enjoy bliss of God, one has to leave these things. It means that it is not possible to enjoy bliss of God alongwith having pleasure of these things. The solution given in vedas (words of God) to this dilemma is very logical and worth following. It is- A person can very well enjoy bliss of God alongwith having pleasure of the things, created by God. The condition is- enjoyments of the things, created by God should be had justly and without encroachments over the rights of the other souls. It is difficult but not at all impossible. In accordance with the justness one follows in enjoying the things of this world, he becomes able to enjoy bliss of God. Certain people question that how it is possible that a person, who does upasana (meditation) of God gets distracted from the pleasure of worldly things. Let us understand this through an example. Tea taken after sweets tastes to be less sweet. In the same way, for a person, who has enjoyed the bliss of God, pleasure received from the worldly objects falls in value.

WRONG PART AND THE RIGHT PART OF A THING-All the worldly things possess two sides- wrong as well as right. Knowledge given by Vedas has not been created by man. This knowledge has been bestowed on man by God. Now, this knowledge of Vedas has become available to us in the form of books. Since this knowledge has been given by God, the books termed as Vedas cannot be called worldly.

Path towards God-realisation moves through truth only. Untruthfulness / falsehood cannot pave the way to God-realisation. For moving towards God, we are bound to assimilate in ourselves the right part of a thing and leave the wrong part of it. As such, the principle is- If wrong part of a thing cannot be separated from the right part, then whole of the thing should be abandoned i. e. in that case even the right part of the thing need be left.

EXCERPTS FROM THE BOOK - 'LIGHT OF TRUTH' ENGLISH
TRANSLATION OF 'SATYARTH PRAKASH'

Coming Soon...

BELIEFS AND DISBELIEFS OF MAHARISHI SWAMI DAYANAND

My BELIEFS AND DISBELIEFS

-Maharishi Swami Dayananda

(From 'Light of Truth' English translation of 'Satyarthha Prakash' by Pt. Gangaprasad Upadhaya)

The **Sanatana Dharma** or Eternal Religion is that set of universal doctrines belonging to all countries and all men, which were accepted in the past, are being accepted in the present, and shall be accepted in future by everybody and which it is impossible for anybody to go against. Wise men never confirm with anything promulgated by those who are ignorant or misled by the teachings of a particular faith. All persons should accept as their beliefs only those principles which are inculcated by men of profound learning (adepts), i.e. the persons who think the truth, speak the truth and do the truth and are philanthropic and impartial. Similarly their disbelief should consist of those things which such persons reject as unworthy of acceptance. I declare before all right thinking people that I believe in all those things (god etc.) which are accepted by the Vedas and other true scriptures and which have been the beliefs of all persons from **Brahma** down to the sage **Jaimini**. My beliefs are only those which should be uniformly acceptable to all men in all ages (three times- past, present and future). I have no intention whatever to introduce a new thing or to found a new religion. My wish is to accept and to ask others to accept what is truth and to reject and to ask others to reject what is untruth. Had I been partial, I would have clung to anyone of the faiths

prevalent in the **Aryavartta**. But, neither I accept the demerits of different faiths whether Indian or alien, nor reject what is good in them. In fact it does not behave a man to do so. Only he is entitled to be called 'man' who thinks and looks upon the happiness, unhappiness, loss and profit of other men as his own, who is not afraid of a strong man if he is unjust, and fears a virtuous man even though he is weak. Not only this, He should always try to support the case of the virtuous people even if they are helpless, weak and untalented, and to discourage, suppress and even destroy the vicious, even if he is the mightiest sovereign of the whole world and very clever. That is, he should spare no pains to make the vicious weak and the virtuous strong. To achieve this end, he should bear all sufferings and even sacrifice his life but he should not quit his duty. Here I quote a few verses of **Bhartrihari** and others in the support of my statement:-

Let diplomats condemn or praise; let prosperity come or go; let death come this very moment or after ages; the brave do not remove their steps from the path of justice.

(Bhartrihari)

Righteousness should never be forsaken either through lust or fear or greed, even when there be chance of saving one's life by forsaking it. Righteousness is permanent; pain and pleasure are fleeting. The soul is immortal while means of living are changeable.

(Mahabharata)

Virtue is the only friend as it accompanies one even after death. All else is destroyed along with the body.

(Manu)

Truth triumphs, not falsehood. The learned men always follow the path of truth. That is the high way of truth whereby go sages who have left no desires unfulfilled.

There is no religion greater than truth. There is no sin greater than falsehood. There is no knowledge better than truth. Therefore, man should follow truth.

(Upnisad)

All persons should follow the saying of these great men.

Now, I briefly describe MY BELIEFS AND DISBELIEFS, the details of which have been discussed at length in this book (The book is named as 'Satyath Prakash'; this book is written in Hindi and this is English translation of words of Maharishi Swami Dayananda).

1. God. His names are **Brahma**, **Paramatman** etc. Existence, consciousness and bliss are His characteristics. His attributes, activities and nature are holy. He is omniscient, merciful, just, creator, maintainer and dissolver of the whole universe, the fruit –giver of the actions of all the souls with strict justice. This is my conception of God.

2. The Four Vedas. (Full of knowledge and virtue. God revealed, **Samhita**, i.e., only the mantra-portion) I regard them infallible and of primary authority. They are authority in themselves and do not depend upon other books for their authoritativeness, just as the sun or a lamp is self-luminous as well as the light-giver of the earth etc.; so are the four Vedas.

The **Brahmanas** of the four Vedas, six **angas** (limbs), six **upangas**- (by-limbs), four **upavedas** (auxiliary Vedas) and 1,127 Vedic

branches (offshoots) are the lectures or compositions of the sages such as **Brahma**, on the basis of the teachings of the Vedas. I look upon them as secondary authority. That is, they are reliable only so far as they are consistent with the Vedas. I do not accept the authority of any passage in them which might be against the Vedas.

3. Righteousness (Dharma) is the name of unprejudiced, just way of living, (e.g., truthfulness) which might not be against the order of God and the Vedas. Similarly, unrighteousness (**adharma**) is prejudiced and unjust way of living (e.g., falsehood), disobedience of God and insurgence against the Vedas.

4. The soul is a finite and eternal entity (uncreated and immortal) whose attributes are desire, aversion, pleasure, knowledge (consciousness) etc.

5. The soul and God are **distinct** in their nature and characteristics. But, they are one through the relation of pervasion and similarity. Just as corporeal substance was never separable, nor is separable, nor shall ever be separable from ether; and yet it never was, nor is, nor shall be identical with it; similarly God is the pervader, the soul the pervaded; God the worshipable, the soul worshipper; God the Father, the soul- the son etc., etc.

Translator-Swami Dayananda is against the doctrine that the soul is identical with Brahma or can attain to Brahma-hood after salvation. The soul was never God, nor can it ever be God. The soul is the worshipper and God is the object of worship. The soul is the son and God- the Father. Distinct and yet related and inseparable - this is Swami Dayanand's conception of the soul and God. He is against

Shankaracharya's doctrine of the identity of the soul and God as against Ramanuja's doctrine that the soul is only a mode of God.

6. There are three beginningless (uncreated) categories- God, the souls, material radica (or the root-cause of the universe). They are three eternal. The attributes, functions and nature of the eternal are also eternal.

7. Cyclic Eternality. The substance, quality or action produced by conjunction cease to exist after disjunction. But, the potentiality of the objects which brought about this conjunction is eternal in them. It means that they will again conjoin and disjoin. I believe in cyclic eternity of these.

8. Creation means the organized conjunction of separate substances into various forms.

9. The purpose of creation is the realization of God's creative attributes, functions, and nature. Suppose one asks, "what is the eye for?" The answer is, "For seeing". Similarly God's creative power finds its fulfillment in the creation of the universe. The enjoyment by the souls of the fruits of his actions is also its object.

Translator-Swami Dayananda here meets two objections:

(1) Why does God bother with the creation of the world?

(2) What is the good of creating the world?

10. The universe has a creator. The creator is the above-described God. It is quite evident from the design of the creation. The inert substances have no power to come intelligently together and produce

desired substance such as seed etc. this shows that there must be some creator of the universe.

11. Bondage is due to some cause. That is, ignorance has some cause. Sinful actions, worship of objects other than God, ignorance etc. etc., are the things which are productive of pain. They are called “bondage” because we have to suffer against our will.

12. Emancipation is the release from all sorts of pain, an unrestricted movement in all-pervading God and His universe. The enjoyment of the bliss of salvation is limited to a fixed period of time. The released soul has again to come into the universe after expiry of that period.

Translator-Swami Dayananda does not agree with the teachers of other religion who say that once released is forever released. His motto is that what begins must come to an end. Only beginningless things are endless. There is no such thing as one-banked river. The salvation begins. Therefore, it must end too.

13. The means of salvation are God’s Communion, i.e. practice of Yoga, righteous living, acquisition of knowledge with **Brahmacharya** (sexual purity), the association with men of learning, true knowledge, right thinking, and labour.

14. Artha Prosperity is that which is acquired by righteousness. That which is got by evil ways is **anartha** (undesirable).

15. Kama (happiness) is a production of righteousness and prosperity.

16. I believe in the **varnas** and **ashramas** (four classes of the human society and four stages of a man’s life) on the basis of the capacity to acquire certain qualifications and to perform certain actions.

17. The **Raja** (literally the shining one) or king is he who shines by virtue of his noble qualities, noble actions and noble disposition, who administers justice without any prejudice, who treats the subjects like a father, and who is ever engaged in the effort to improve the condition and increase the happiness of the people, as father does of his children.

18. The **Praja** (or subjects) is that populace which equips itself with noble qualifications, noble actions and noble temperaments; which follows the just rules of conduct without any prejudice, which looks to the welfare of the king and the country, which is free from rebellious tendencies and looks upon the ruler as the son to his father.

19. He is a **Judge** who after due thinking abandons the untruth and embraces the truth, who suppresses the unjust, and upholds, the just; and who aims at the welfare of all as of his own. This is my conception of a “judge” (or administrator of Justice).

Translator- I have translated, the word ‘Nyayakari’ as ‘Judge’ and not ‘Just’ as to me it appears that the author had in mind the person who administers justice. Item No. 17 is the ‘ruler’; Item No. 18 is ‘the ruled’. Therefore, item No. 19 is obviously the Judge.

20. I understand **by** the term **deva**, men of learning; by **asura** the uneducated; by **rakshasa** the sinners; and by **pishacha** the unclean.

Translator- It refutes the commonplace belief that the devas (gods), the asuras (anti gods), the rakshasas (demons) and the pishachas (genii) are superhuman beings.

21. **Deva-puja** is according to my beliefs the reverence shown to men of learning, mother, father, preceptor, guest, just, ruler, virtuous

people, a wife loyal to her husband, and a husband true to his wife. Anything contrary to this is the worship of anti-gods. The person of the aforesaid is worthy of homage (reverence) and the insentient idols are altogether unworthy of worship.

Translator- Condemns idolatry of all types and holds noble men superior to idols.

22. Instruction is that which is conducive to learning, civility, righteousness, and sense-control and which frees men from the blemish of ignorance etc.

23. The puranas. The books called **Brahmanas** such as **Aitareya** etc. which are composed by **Brahma** etc. I call **Puranas** (ancient lores), **Itihasa** (tradition), **Kalpa** (Ceremonials), **Gatha** (history), **Narasansi** (biographical treatises). I do not consider the **Bhagavata** (and other so called 18 **Puranas**) as true **Puranas**.

24. Tirtha (literally **ford**) is that which helps in crossing the ocean of misery. It consists of all good actions such as truthfulness, learning, goods company, the practice of the eight stages of Yoga such as Yama, diligence, promulgation of education etc. I do not look upon pieces of water or places of pilgrimage as **tirthas**.

Translator- it refutes the belief that visits paid to sacred places such as Jagannatha Puri or bath in scared rivers or tanks, e.g., the Ganges or Pushkara are means of salvation. Moral life and not rituals or superstitions, is the means of salvation. It upholds the sovereignty of moral living over meaningless conventions.

25. Purushartha – Effort is superior to destiny (or fate) because it is effort that determines destiny. An effort well-made leads to success and lack of effort spoils everything. Therefore, effort is superior to destiny.

Translator- It denounces the fatalism of the Hindus

26. I regard that 'man' as excellent who treats all persons like his own self at the time of happiness, sorrow, loss or profit according to their rank and position. Contrary to this is bad.

27. Samsakara (literally purification, technically purificatory ceremonies) is that which improves the condition of the body, the mind and the soul. There sixteen **samskaras** beginning with **niseka** (impregnation) and ending in the cremation of the dead body. It is everybody's duty to perform these **samskaras**. But, nothing should be done for the dead after cremation.

Translator- This refers the ceremonials done for the well-being of the dead souls manes.

28. Yajna is a term covering all the actions done for showing reverence to the men of learning, all scientific inventions and their application, all chemical processes, all educational activities and charities, all performances of **Agnihotra**, Homa etc., for the purification of air, rain, water, herbs, etc., for increase of human happiness, I regard **Yajnas** as excellent things.

Translator- it refutes two extreme views:-

(1) Homa etc. are useless ceremonials and should be given up.

(2) Homa etc. are the alpha and omega of religion and salvation depends exclusively on them. S. Dayananda means that the word yajna means all good action.

29. Arya means the excellent man. **Dasyu** means a wicked man. I take these words in this sense only.

Translator- it refutes the prevalent belief that 'Aryas' were a particular race or tribe who conquered the aborigines and named them 'dasyus' (slaves). S. D. holds that all good men, of whatever race, tribe or country, are 'aryas' and all wicked men are dasyus.

30. Aryavartta is the name of the country (India) because the **Aryas** have been living here from the beginning of the universe. It is bounded on the north by the **Himalayas**, on the south by the **Vindhya**, on the west by the river **Ataka** and on the east by the river **Brahmaputra**. The country lying within these boundaries is called the **Aryavarta** and its permanent inhabitants are known as **Aryas**.

Translator- Based on ancient geography.

31. The Acharya (preceptor is he who is the teacher of the Vedic lore with all its auxiliaries, who helps in living a right way of life and forsaking the wrong way.

32. A Sishya- pupil (or disciple) is he who is capable of receiving a true instruction and knowledge, who is righteous, who has love for acquisition of knowledge, and who behaves to the satisfaction of the preceptor.

33. The word guru is applicable to mother and father. He is also called **guru** who helps in embracing truth and renouncing untruth.

34. Purohita (Priest) is he who is the well wisher of the sacrificer and preacher of truth.

Translator- Yajna or sacrifice according to Swmi Dayanand, does not convey the idea of slaughtering an animal at the altar of a god. Sacrifice means “Homa’ and sacrifice is the householder who invites the priest to perform ‘Homa’ at his house.

35. Upadhyaya is he who teaches any branch of the Vedas.

36. Sishtacara (Culturedness) consists of the acceptance of truth and abandonment of untruth after righteously having practiced **Bramacharya** and studied and ascertained what is truth and what is untruth with the help of the eight proofs (perception, etc.) Those who follow this are called Sishtas or gentlemen (cultured).

Translator- Shista means the chosen, Achara means conduct.

Shistachara, therefore, means the conduct of the selected few. Ordinarily, the words used in the sense of gentlemanliness or even etiquette.

Swmi Dayanand mentions the basis of etiquettes as distinguished from the mere form.

37. I accept the validity of eight proofs, e.g. perception etc.

38. Apta (adept) is he who speaks the correct thing, is righteous and tries for well being of all.

39. Examination is of five kinds. Firstly, compatibility with the attributes, functions and nature of God and the Vedic science; secondly (conformability with one or all of) the eight proofs, perception etc.; thirdly, (in accordance with) the laws of nature; fourthly,

behavior of the adepts; fifthly the purity of one's own self. These are five ways in which we can examine what truth is and what is untruth in order to accept truth and reject untruth.

40. Philanthropy or benevolence is that whereby ill conduct and miseries of men may be removed and good-conduct and happiness may be promulgated.

41. The soul is **free** in (doing) its actions but **dependent** on the law of God in the enjoyment of their fruit. Similarly, God is free in doing all righteous acts.

42. Svarga (Heaven) is the enjoyment of special kind of happiness and the acquisition of the material which is conducive to such happiness.

43. Narka (Hell) is the special kind of pain or the presence of that material which produces that pain.²

Translator- In common parlance "svarga" means 'heaven' and 'Narka' means "hell", i.e. two particular regions which contain extreme kinds of happiness and sufferings. In religious books. 'Heaven' has been depicted as a place where all sorts of enjoyments can be procured and 'hell' a place where horror reigns supreme. Swami Dayanand denounces the regional conception of heaven and hell. According to him. Svarga and narka are two conditions of the soul.

44. Birth is the coming of the soul into a corporeal body. It is of three kinds, previous birth, present birth and the next birth.

45. Birth is the conjunction of the soul with the body and death, their disjunction.

46. Marriage is the lawful and declared voluntary acceptance of the hand (of the woman by the man and of the man by the woman).

47. Niyoga is the act of procreation, allowed in **special circumstances** with a secondary husband or secondary wife, either, when one of the married couple dies or is rendered incapable of begetting children on account of impotency or incurable disease. A man is allowed to perform Niyoga with a woman of his own **varna** or higher **varna** and a woman with a man of her own **varna** or higher **varna**.

48. Stuti (appreciation) consists of describing, hearing or intuiting the qualities. Its aim is acquisition of knowing and devotion.

49. Prarthana (prayer) means asking God for a thing (which a soul can get from its connection with God) after one has tried one's best. Its aim is freedom from pride etc.

50. Upasana (or communion) means to make one's qualities, functions and temperaments pure by keeping in view the attributes, functions and nature of God as a model, to realize by means of Yoga, that God is all-pervading. He is with us and we are with Him. Its aim is the progress of (spiritual) knowledge.

51. Saguna-nirguna stuti – Attributive and non-attributive appreciation means to say that such and such attributes there are in God and such and such attributes are not in God. Similarly, **Saguna** and **Nirguna prarthana** (attributive and non-attributive prayer) means to pray to God for the possession of certain qualities, and for the riddance of certain failings. **Saguna** and **Nirguna upasana** (attributive and non-attributive communion) means to look

upon God as possessed of all good qualities and free from all blemishes and to surrender oneself altogether to God and to His will.

This is a brief enumeration of my personal beliefs. A fuller treatment of them has been given in this book (the **Satyarathapraksha**) under proper heads and also in the Rgvedadibhasyabhumika-“Commentary on the Rg and other Vedas.” and other books. Whatever is acceptable to all is also acceptable to me, e. g. everybody admits that truthfulness is a good thing. So do I. But I do not approve of the mutual differences that have sprung up between different religions. It is those different religions, it is these different votaries who, by emphasizing differences have made man the enemy of man. I wish and I try that these differences may be removed. May the grace of Almighty God and cooperation of the men of learning and piety help in the promulgation of these principles on the whole of the globe, so that all persons may obtain the fourfold boon of righteousness, prosperity, happiness and salvation and may lead a happy and progressive life.

So much is sufficient for the wise.

Translator- The English reader will find it difficult to understand the sense underlying the 51st belief. The words ‘saguna’ and ‘nirguna’ are very common in India and there is a good deal of misconception about them. Literally, Saguna means with attributes (Sa-with, guna=attributes and Nirguna means without attributes or empty of attributes (Nir-Not, guna-attributes). But in common parlance Saguna worship means corporeal and Nirguna incorporeal. Thus Saguna worship means the worship of incarnations of God through idols and Nirguna worship means the contemplation of God as an invisible and incorporeal being, Swami Dayananda controverts this view. He does

not believe in the incarnations of God, he gives his own meanings to the words saguna and nirguna, which are more compatible with the etymological meanings of the words. The Sanskrit word 'Guna' never means body. You can conceive of an object as having certain attributes. This is saguna conception. For instance, water is cold or fluid. Here coldness and fluidity are two attributes which reside in water. You can also conceive of an object as devoid of certain attributes. This is nirguna conception. For instance, water is neither hot nor solid. Here, heat and solidity are two attributes which are denied in water. The complete appreciation of an object requires both saguna and nirguna (attributive and not-attributive) conception. For further explanation see chapter VII of the book 'Light of Truth' English translation of 'Satyarth Prakash'.

MEANING OF SOME VEDIC SHALOKAS

Coming soon....

'NOT DOING A RIGHT THING' IS WRONG

If an act is considered right, then corollary of this is that not doing that act should be considered wrong. Now, apply ibid principle and its corollary over any belief (so called religious) of today eg doing jagratas, doing puja according to today's popular beliefs, expectations from prayers etc., in order to know the truth.

LOGIC BEHIND CONSIDERING SWAMI DAYANANDA AS MAHARISHI

Whole Vedic Literature should be viewed as a single entity. Till swami Dayanand every learned person viewed different books of Vedic Literature as separate entities and quarrelled over the issues raised in them. Swami Dayanand realised this folly and could answer all queries regarding Vedic Literature taking / considering it as a single entity. All Vedas whether it be Rigved, Yajurved, Atharvved or Samved are evidence by themselves whereas other Vedic Literature

is acceptable only if it agrees with Vedas. Swami Dayanand stuck to this truth throughout his life. By the path shown by him, he didn't save a few persons from drowning but taught man how to swim.

WHAT DO UPANISHADS AND DARSHANS REFER TO?

Upanishads refer to experiences whereas 'Darshans' refer to logic e.g. Upanishads while mention about existence of God do not try to prove this fact but on the other side, darshans prove every fact through reasoning. The thoughts, which reach the stage of conclusion, refer to 'Darshans'. Without darshans it is impossible to live worldly life e.g. in the vegetable market, reaching at decisions to purchase which vegetables from which buyer & at what price mean darshan.

HOW IS CREATION OF GOD DIFFERENT FROM CREATION OF MAN?

Man acts in parts whereas God acts in completeness eg Man while constructing a building constructs first the plinths, then walls, then lintel etc. But God while making our bodies does not make (say) hands first, then legs, then stomach etc. He makes the whole body in one go. Initially that body is small and with the passage of time it grows bigger & bigger according to the laws of nature established by Him.

SPEED OF 'MAN' IS A BOON

For attaining a very high target of God-realisation, we have been bestowed 'Man' having vast powers---- If 'man' having vast powers is not controlled by a person, then that person does not have any right of blaming 'Man'. If we are to go to a far off place say Kanyakumari, then we would go by the fastest mode of transport (affordable and available), going there by a slow mode of transport is not advisable. Likewise, our 'Man' is a mean to approach our far off goal & a mean slower than 'Man' will not be appreciable at all for this purpose.